



Sanctus Johannes  
Evangelista





There after foloweth foure profytable thynges to haue in mynde whiche hath be taken out of þe thyrd chappter of a deuoute treatyse & fourme of lyuynge that þe dyscrete & vertuons Rycharde hampole wrote to a deuoute & an holy person for great loue.

**T**he fyrst mesure of thy lyfe whiche is so shorte that bnnethes it is ony thyng / for we lyue here but in a poynte that is the leest thyng that may be. And for to say soth our lyfe is lesse than a poynte yf we shulde lyken it to the lyfe euerlastynge. An other thyng there is the vncertayne tyme of our endynge / for we wote not whā we shall dye nor how we shall dye nor whether we shall goo whan we be deed. And the Wyll of god is that it be to vs vncertayne / for he wylleth that we be alwaye redy to dye / the thyrde is þe we shall answer before þe ryght wysse Judge of all the tyme þe we haue ben here how we haue lyued what oure occupacyon hath be / and what good we myght haue done whan we haue be ydle. Therfore þe prophete sayd / he hath called þe tyme ayenst me that is for euery day he hath lente vs here to spende in good vse as in penaunce and in goddes seruyce. And yf we waste it in erthly loue and vanities full greuously muste we be demed and punysshed. Therfore it is one of the moost sorowes þe may be to vs / but yf we enforce vs to the contrary / & set our herte to the loue of god. And do good to al that we may in þe shorte whyle that our tyme lasteth. For eche tyme that we thynke not of god we may counte it as lost. The fourth is that we thynke how moche

Remie. of temp.

A. ii.

the ioye is that they shall haue Whiche contynueth  
in the loue of god theyr endynge/for they shall be bres  
theren and felowes With angels seynge the kyng  
of ioye in his beauty and shynynge maieste the Whiche  
shal be to them aboue all the delytes that ony cre  
ature may thynke. Than to remembre the great and  
intollerable sorowe peyne and tormētes Whiche they  
shal haue that loueth not god aboue al thynge as we  
may se in this worlde many of þ dysposycyon Whiche  
set all theyr pleasure in lust and lykynge of this  
lyfe/as in pryde/couetyse/and other synes/they shal  
brenne in the fyre of hell with the deuyll Whome they  
serued as long as god is in heuen With his seruātes  
that lasteth euer.

**T**here foloweth and enseweth a souerayne notable  
sentence to conforste a person that is in temptacyon.

**O**ur mercyfull lord god chryst Jesu chastyseth  
his chyldren and suffreth them to be tempted  
for many profytable causes to theyr soules helthe / &  
therfore shulde noo man nor woman be heuy or sorow  
for ony temptacyō. For as saynt James the apostle  
techeth vs We shulde haue very great ioye Whan we  
be tempted With dyuers temptacyons / for as the  
golde is pured and purged by the fyre/ and a knyght  
in batyle is proued good: ryght so is a man by tem  
ptacyon proued for good/ but yf he suffre hymselfe to  
be ouercome/ that is to saye but he consent therto by  
delyberacyon. For sothely Whan a man is sharply  
tempted he may thā haue hope of grace/ vertue/ and



it is necessary for a man moche to be troubled With  
temptacyons / for euery vertue is proued by his cons  
trarye. Our enemy the fende is besy daye and nyght  
to tary and trauayle good men and women With dy  
uers temptacyōs in doubtes of the fayth and dzedes  
of saluacyon and other many moo in dyuers maners  
and specyally now in these dayes he is ful besy to de  
ceyue many soules / and therfore wysely rule you to  
Withstande his vyolent sterynges of temptacyō / and  
for all that take ye no dzedes of his assautes / ne ha  
ue ye noo doubte of this erroures ne despytes noz of  
his false leasynges oz fantasyes oz ony maner of tra  
uayle of y<sup>e</sup> foule fende whether ye here hym / se hym  
oz thynke of hym take noo hede therof / for all be ma  
ters of grete mede and no synne in noo wyse be they  
neuer soo troublous oz full of anguysshes whyles it  
cometh of the malyce of the fende oz of euyll dyspo  
sycyon of mannes nature oz compleccyon. And ther  
fore al suche trauayled men ought not to charge but  
suffre mekely and abyde pacyently tyll god do reme  
dy therto. And for as moche as they be matters of gre  
te mede none ought to stryue there agaynst / noz mer  
uayle of them ne seke the cause noz thynke by what  
skyll he is soo trauayled / for the more that a man la  
boureth in sechynge and thynkyng of suche anguyss  
hes y<sup>e</sup> more depely he falleth in to errours / and ther  
fore in as moche as mannes thought is often bayne  
and dyuers and none ende hathe : it oughte not to be  
forced oz be taken hede of / ne a man schulde not angre  
hys selfe therewith ne blame ne impute it to his owne  
Defaute that he is so troubled / for such trauayles ben

Reme. of temp.

A. iij.

peynfull but not synfull in somoche as they be grete-  
ly agaynst his Wyll. Saynt Augustyne saythe that  
euerp synne lyeth in his wyllful Wyll. And what that  
is agaynste mannes Wyll is no synne. And the holy  
doctour yfodoze de summo bono sayth that the fende  
tempteth a man no more than god gyueth hym leue/  
therfore let vs haue alwaye a good Wyll to god and  
doo well/and god Wyll kepe vs and gyue vs the vic-  
tory/and so þe fende shalbe confounded/ feythe & hope  
is grounde of all perfectyon and rote of all vertue/ and  
therfore our olde enemy the fende is full besy with al  
his slepyghtes to drawe the soule downe therfro. And  
it happeth somtyme that the fende tempteth and tra-  
ueyleth a ryght wyse soule so sharply that it is ouer-  
layde with care and dzyuen to despayre / and yet all  
that tyme though þe soule perceyue it not it dwelleth  
styll in the drede and loue of god/and al that trauayle  
is to theyr great mede afore god / for oure lord of his  
endles mercy arrecteth not to þe soule that synne whi-  
che hymselfe suffreth the fende to werke in the soule  
without the consente or Wyll of the sayde selfe soule.  
But whā we wyllfully do agaynst the Wyll of god w-  
delyberacyon thā we committe synne actually. But  
whā we drawn with wycked byolence or byle  
thoughtes and tormenteth with despayre ayenst our  
Wyll through the fendes byolent temptynge we suf-  
fre peyne but we do no synne/and yet the selfe soules  
knowlege is hydde by that torment.

### **C**The seconde chapytre.



**B**Ut yet ryght often the temptyng of the fende  
that maketh y<sup>e</sup> soule to erre in fayth and foule  
fantasye & in dyspayre: semeth to the selfe soule grete  
synne/ but it is not so. For al holy doctours saye that  
fayth and hope be vertues of manes Wyll/ Wherfore  
Who so wolde ryght Wyllly byleue in his lyfe: he is in  
ryght byleue before god/ and lyke Wyse Who so wol-  
de here trustly hope he is in trusty hope before god/  
though he be neuer so moche troubled With ferefull  
thoughtes. The apostle saynt Poule sayth that in a  
mannes byleue is Wyllfull byleue of ryght wysnes.  
Of the Whiche wordes sayth the glose that all onely  
in mannes Wyll whiche may not be cōstrayned lyeth  
bothe mede & gylte: that is to saye: a man afoze god  
hath neiter medene gylte for no dede but only of the  
dedes that be done Wyllfully / but somtyme mannes  
thought and womans be so troubled and ouerlayde  
that they knowe not theyr owne Wyll/ & yet though  
it so be they ought not to care. For good dedes the-  
Wheth alwaye good Wyll/ & euyl dedes euyl Wyll  
Wherfore a man that doth in dede the seruyce of god  
that man hath a good Wyll to god/ though his trauay-  
lous herte deme the contrarye. Also there shulde no  
creature deme his euen crysten for any doubtfull fan-  
tasyes / but yf they haue a very open knowlege of  
that thyng whiche they shulde deme hym for. Tha  
it is euyl and vnreasonable for any creature to deme  
his owne soule i that plyght that he shuld be parted  
from god for any doubtfull fantasye.

**T**he thyrde chapytre.

**A**nd than yf it so be ye haue cōsented & fallen  
to synne by ony temptacyons / than be soȝy &  
crye god mercy therof. And yet be ye not dyscōforted  
but thynke Wel on the grete mercy of god how he for  
gaue Dauid his grete synes. Peter and Magdalene  
and not only them / but also al those that haue ben oȝ  
now be oȝ shall be contryte for theyȝ synnes / & meke  
them lowly and crye our loȝde mercy. And therfoȝe  
syster flee to hym that al mercy is in / and aske mercy  
& ye shall haue it With forgyuenes of all your synes  
and meke you lowly / & take the sacramentes of holy  
chȝrche / & than ye ought to byleue faythfully ȳ your  
synes be forgyuen / and that ye be receyued in to the  
grace of god. For god sayth hymselfe by his prophete  
Ezechie: that whan a synfull man soȝoweth for his  
synnes he wyl neuer haue mynde therof / & yf a man  
perceyue in his herte no very soȝowe / and though he  
thynke whan he byddeth his bedes oȝ cryeth to god  
for mercy that he dooth all ayenst herte: yet therfoȝe  
shulde he not deme hymselfe graceles / for who so wol  
de haue very soȝowe for his synes oȝ wolde crye god  
mercy for them oȝ i his herte wolde crye for mercy: he  
crieth god merci truli / for as I hane sayd befoȝe / god  
taketh hede to mannes Wyll & not to his trauaylous  
fantasyes / it is good that a mā take no hede to suche  
fantasyes oȝ sterynges that cometh in suche maner.  
For god hydeth from them the knowleges of suche  
fātalys for many causes vnto the pȝoufyte of theyȝ  
soules / Wherfoȝe suche passyons be not synfull / but  
rather mater of grace and of grete meryte. And soo  
good sister thynke ye alwaye / and yf it be soo that



temptacyon cease not but here alwaye more & more  
be not afrayde but saye somtyme amonge in the woꝝ  
shyp of god and in the spyte of the fende youre credo  
and knowlege youre byleue and hope and thynke on  
the wordes of saynt Paule that sayth. Knowlege of  
mouth is done to the helpe of soules / and they shall  
not be deceyued by the fendes whyles that with a  
good aduysment bothe in worde and wyll withstan  
deth hym strongly. For there was neuer man deceya  
ued of the fende but by consent of his owne wyll / and  
that with suche a wyll as the herte consented with  
the same / for other fantastycal troublous wylls put  
teth not a waye man frome god.

#### **C**The fourth chapytre.

**A**nd therfore shulde no man care nor be heuy  
that he is so troubled more thā an other. Sy  
fter alwaye whā I speke of a man in this wytynge  
take it bothe for man and woman / for so it is ment in  
al suche wytynges / for al is mankynde / and ferther  
more as touchynge your troubles thynke in all your  
dyleases what troubles goddes seruaūtes hath suff  
red and what peynes and tormentes they haue had  
here in this worlde in many sondry maners and ye  
shall fynde cause to suffre. And the pope sayth / it hap  
peth somtyme that good & ryght wyse soules be sty  
red sharpely by the fende / & somtyme by theyꝝ owne  
compleccion to angers troubles dzedes & suche other  
tarynges that it semeth to them theyꝝ lyf a tormēt  
in somoche that somtyme for very drede they begyn  
to despayre bothe in lyfe of body and soule / thȳkyng

they be forsaken of god / whiche dothe it but to assaye  
and proue his chosen chyl dren and frendes by suche  
temptacions. For as I afore haue sayd at the begyn  
nyng of this wyrtynge i lyke maner as fyre purgeth  
golde and as a knyght is proued good and hardy by  
batayle: ryght so temptacyōs and troubles purgeth  
a ryght wyse soule this is proued well by Toby / for  
as y angell Raphaell sayd this to hym. Toby for as  
moch as thou arte ryghtfull to god it is nedeful that  
temptacyon shulde proue thy wyll / and wel it is kno  
wen that sekenes falleth to a man after the dysposy  
cyon of his compleccyon. So lyke wyse temptacyon  
as Leo the pope sayth. The fendes our ghobly enemy  
aspyeth in euery man what wyse he is dysposed by  
his compleccyon / and by y dysposycyon he tempteth  
hym. For there as he fyndeth a man full of malacoly  
he tempteth hym moost with ghoostly temptacions  
of Ire. But they that wyll attende to withstande it  
for the loue of god they must shape them to pacyence  
& saye with Job. Sythen we haue receyued of god  
so great benefytes why shulde we not receyue and  
suffre dysleases. And thynke on the great anguysshes  
sorowes and dysleases that our lorde Jesu chryst suff  
red hymselfe here i erth. And also suffred his blessed  
mother to haue the same. And thynke y to suffre dys  
ease pacyently is the way to heuenwarde. And that  
ye maye not in this frayle worlde be so fre as an an  
gell that is cōfyrmed by grace / but whyle your body  
& soule be togyder i this lyfe they must receyue trau  
bles as well as eases. And thynke not that god hath  
forsaken you; but mekely abyde the conforthe of hym



and without doubte Whā it nedeth ye shall not fayle  
therof. But some mē whan they haue dzedē of salua  
cyon or to be tempted to despayre bysyons or ghostly  
sterynges of theyr owne fraylte / they went anone  
that they haue synned in the synne of the holy ghost /  
and than the fende putteth in them that they may ne  
uer be saued or forgyuen of theyr trespasses. Thus  
speketh the fende wīn them. So ferynge synne good  
creatures that they wene to go out of theyr myndes.  
But they that ben thus tempted answered the fende  
thus agayne that he is false & a lyer as his nature is  
to be. For the synne of the holy ghost as clerkes sayen  
is infynyte without repentaunce. And that is whan  
a man wylfully by delyberacyon wyl neuer repent  
nor aske god mercy ne forgyuenes of his synnes / nor  
wyl be turned / but wylfully departeth hym frome  
the goodnes of god / and in this wretchednes abydeth  
wylfully with full cōsent of wyl / he that dothe thus  
synneth in the holy ghost whiche may not be forgy  
uen here nor elles where / for he wyl not trust in the  
goodnes of the holy ghost nor aske forgyuenes of his  
synnes. And therfore he that wyl no mercy aske no  
mercy shall haue / for his synnes be infynyte without  
repentaunce. But though a man or a woman haue  
or fele all these bycous sterynges and as many moo  
as ony herte can thynke ayenst theyr owne free wyl  
and whan reason cometh to them they be soz therof  
& flee alwaye hastely to þe mercy of god : is is to them  
but a preyng or a clensyng of theyr synes though  
they be neuer so ofte in the nyght and the daye now  
by now do done as wastlers be / and though ye haue

ony tyme fall in ony synne ghoolfly or fletthely & layne  
therin Wylfully by delyberacyon and full content of  
herte: ye than ought to be soꝝy and aske god foꝝgyue  
nes With a great contrycyon as god Wyl gyue you  
grace/ and than thynke fully the goodnes of the holy  
ghoost surmoũteth all synnes that euer Was done or  
euer shalbe done/ though a man had synned in them  
all/ as well in dede as in thought he beyng truly con  
tryte & confessed mekyng hymselfe lowly to almygh  
ty god and to his sacramētes of holy chyꝛche/ doubt  
ye not he so askyng mercy shal haue ful foꝝgyuenes  
of all his synnes/ foꝝ the mercy of god is so great that  
it passeth all his Werkes. And therfoꝝe though ye  
somtyme here by spekyng orzels of Wꝛytyng or re  
dyng in bokes sharpe Woꝝdes and harde sentences:  
yet confoꝝte youre selfe and thynke Well that all su  
che harde Woꝝdes be sayd and Wꝛyten to chastyse the  
synners and to withdraue them from euyl/ and also  
to purge and pure goddes specyall louers as the  
metall is in the fyꝛe afoꝝe reherſed / and in them god  
Wyl make his house. And wete it Well many Woꝝ  
des that seme full harde be ment full tenderly Whan  
they be Well vnderstande/ and though some Woꝝdes  
be ment ryght hardely as the playne terte sheweth/  
yet shulde ye not take theym to you warde / but con  
foꝝte your selfe and thynke that all those harde sentē  
ces shal be fulfylled in iewes and in sarasyns/ foꝝ the  
chꝛysten people that Wyl be cōtryte & trust in goddes  
mercy or haue a Wyl so foꝝ to do: they shal escape al pe  
rylles/ so y they shal not peryll but be saued/ Where  
as y iewes & sarasyns in theyꝝ perylles shal vtterly



perryllhe to pardycyō/for they haue not the strength  
of Baptym ne þ pꝛecyous oyntement of chꝛyſtes paſ  
ſyō/that ſhulde gyue to theyꝝ ſoules lyfe & helth. Of  
this they haue exemple & a great fygure in holy Wꝛy  
te that Where as Moyses ledde þ chyldzen of Iſraell  
ouer the reed ſee Whiche were goddes people. Moyses  
went befoze them and ſmote the Water With his  
rodde and therwith the Water parted & the chyldzen  
of Iſraell wente ouer in ſurety. And they of egypte  
that folowed peryllhed and were dꝛowened. By Moyses  
I vnderſtande our loꝛde Jeſu chꝛyſte/ and by the  
perde oꝛ rodde that departed þ Water I vnderſtande  
his holy paſſyon/and by the chyldzen of Iſraell that  
were not peryllhed all chꝛyſte people/foꝛ ryght ſo our  
loꝛde Jeſu chꝛyſt came from his fathers boſome to þ  
ſee of trybulacyōs & temptacyōs to be oure guyde &  
leber/he gothe befoze vs With his pꝛecyous paſſyō &  
ſmyteth a waye þ perylles of our troublous tempta  
cyōs/ſo that we ſhall not peryllhe/but it ſhal bꝛyng  
vs to ſuertye of euerlaſtyng lyfe & therfoze gyue we  
to hym thākynges louynges & inſpnyte prayſynges  
as the chyldzen of Iſraell dyd/foꝛ though a chꝛyſte  
man were neuer ſo ſynfull thynkyng hymſelfe þ he  
ſtode in the ſentence of the hardeſt woꝛdes that be  
Wꝛyten:yet ſhulde he truſt feythfully in the mercy of  
god/foꝛ and he wyll foꝛlake his ſynnes & turne hym  
to god and vertuouſ lyfe:he ſhall haue grace and foꝛ  
gyuenes/and the harde ſharpe woꝛdes of dampna  
cyon ſhulde turne hym to mercy and ſaluacyon. Foꝛ  
thus ſayth our loꝛde god i holy Wꝛyte by his prophet  
Jeremy/though I make great thꝛetes I ſhal repēt  
Remē.of temp. B.i.

me of my wordes yf my people wyll repent them of  
theyr synnes. ¶ Beholde the great goodnes of our lord  
de/and how pryncesse alwaye constraineth hym to mercy  
worthyp and thankes be euer to his goodnes / he is  
so benygne and merciful to them that be repentaunt  
that he frely wyl chaunge his sentences frome sharpe  
vengeaunce to forgyuenes / & of the paynes that they  
be worthy to suffre / gyue them algyeaunce or lyghter  
payne to suffice. He sayth also by the prophete I saye  
I shall forgyue the synnes of euery man that with be  
ry true contrycyon wyll drawe hym to good and ver  
tuous lyfe. And this grete mercy shewed oure lord  
openly vpon the Cyte of Ninine / and also by kynge  
Ezechie / therfore lette no man despayre but alwaye  
truist fully to goddes mercy that so well can redresse  
our myscheues and tourne all our woo to wele / and  
our sorowe to ioye. ¶ Thou glorious & myghtyfull  
god that thus merueylously werketh in thy creatu  
res it it to se that thy mercy is large and bryde whiche  
maketh the to chaunge thy sentence that before  
was bothe thy wyl and worde / blessed be thou good  
lord in all thy vertues for thou canst / may / and wyll  
turne and chaunge all our infyrmytes to cure moost  
proufyte yf we wyll not flee frome the / but turne to  
thy goodnes and aske mercy. But for all this thy gre  
te goodnes / god forbede that ony man shulde be the  
more bolder to synne or wylfully and wyttyngly by  
delyberacyon shulde presume to fall to synne vpon  
truist of thy mercy. And therfore oure lord is so merc  
iful I surely trust yf euery true curteys soule wyll  
be the more lothe to offende his goodnes / and as for



you that be tempted ayenst your Wyll / and Wyll not  
for all the worlde dysplease god Wyllfully : but that  
ye be thus begyled and encombred by the fende with  
many paynefull thoughtes / be not ye afrayde of the  
fende noz of his ferefull assautes / for he is full soze  
dysconforted whan that he seeth a man oz a woman  
whiche he so tempteth is not aferde of hym. Som-  
tyme the fende cometh and tempteth a soule fyercly  
lyke a dragon / and somtyme he assayleth hym lyke a  
rampynge lyon / but and yf a creature strengthynge  
hymselfe sadly in the passyon of almyghty god / and  
arme hym with that holy passyō / a thousande suche  
fendes howe soeneuer that they come shall haue noo  
more power ouer hym than hathe as many fyles oz  
gnattes. And therfore strength you all in god and be  
not abashed. So to strength and arme you in hym  
thoughe ye be synfull / for he sayth hymselfe in þe gos-  
pell he came for synners. And in another place of the  
gospell he saythe that he came for mercy and not for  
noo vengaunce / and to be oure helpe and strengthe  
and so lette vs humbly with a meke herte take hym  
And yf ye fele ony dreedes by ymagynacyon oz temp-  
tacyon oz for wordes that ye haue herde oz redde in  
bookes by the whiche ye doubte of saluacyon / than  
thynke on the worde that chryst hymselfe taught to  
a man that doubted / sayenge and askynge of our lord  
de who shulde be saued / for he thought it was to har-  
de to hymselfe for to eschewe all the poyntes that  
ledde man to pardycyon. And oure lord badde hym  
for to saye. *Credo in deum patrem omnipotentem  
creatorē celi et terre. Et in iesum christū filium eius.*

Remem. of tempta.

B. ij.

Byleue sayd our lord Iesu that god the father is al-  
myghty & that no thyng to hym is impossyble but  
that he may forgyue all synes and redresse all wronges  
and brynge þe soules to his blysse and thynke fer-  
thermore that his myght and power may do all that  
his wysdome can / & his goodnes wyll / and therfore  
truste fully that by his goodnes he wyll saue you &  
brynge you to euerlastyng Joye whan he seeth best  
tyme / for he hath bought you full dere w<sup>th</sup> his precy-  
ous blode and peynfull deth. And I dare sauely say  
that ther is none so synful a caytife which is chryste-  
ned or wolde be chrystened this daye on the erthe all  
thoughe he were in the syght of god dampnable and  
in the syght of all creatures also: ye and yet were Ju-  
ged to be dampned by all scrypture and he wolde fors-  
ake his synne and be contryte and aske god forgyue-  
nes he shulde haue mercy and forgyuenes of hym / &  
yf it were so that he stode in that case or had a good  
mynde to stande so in the tyme of deth he shulde be sa-  
ued / the myght & mercy of god is so great that it sur-  
mounteth al his lawes Jugemētes and scryptures  
And so our lord Ihesu sheweth vs by an exemple  
in the gospel of a woman that was founde in aduou-  
try and by Moyses lawe whiche was ordeyned by  
god þe she shuld be stoned to the deth. But the myght  
and the wysdome of that blyssed lord god was soo  
gretely shewed to the pharyzens whiche accused her  
that they so largely perceyued theyr synes that they  
myght not for shame deme her but stale a waye oute  
of þe temple. And our lord Iesu wolde not deme her  
but of his gracypus mercy forgave her all her synes



And therfore be a man or woman neuer so synfull / &  
that they fele neuer so many bodyly and ghostly syn-  
nes alwaye rpyng and sterynge within them / they  
shulde neuer the rather despayre of the mercy of god  
ne be dysconforted. For there as moche synne is / ther  
is shewed moche mercy and grace / and the goodnes  
of god is knowen by the forgyuenes of þ synne. Whā  
a body turneth hym there frome & is very contryte /  
but god forbode as I haue sayd before that any crea-  
ture be the more recheles or bolde to synne wylfully  
for in somoche the mercy of god is so large we ought  
to be the more bely and dyligent to loue and prayse  
hym. Almyghty god werketh lyke a leche / for a leche  
suffreth somtyme the deed fleshe to growe on hym  
that he hath e cure / but afterwarde he taketh away  
the same and maketh the quicke fleshe to growe /  
and so he heleth the pacient. Ryght so dothe our lord  
de Jesu chryst maker of heuen and erthe suffreth so-  
tyme a man or a woman to fall in deedly synne : but  
afterwarde of his great mercy and pyte he putteth  
to his hande of grace / for they that were deedly woun-  
ded through synne he heleth the and wassheth awaye  
they synnes with the water of his well of mercy /  
and maketh in them quicke vertues to growe wher  
by he gyueth to them euerlastynge lyfe. Oure lord  
god is also lyke a gardiner for a gardynner suffreth so-  
tyme wycked wedes to growe in his gardyn / and  
whan the erthe through moysture of rayne wereth  
tender he taketh and pulleth away the wedes bothe  
roote and rynde. So in lyke wyse dothe our lord  
Jesu chryst he suffreth somtyme in his garden which  
Remē. of temp. B. iij.

is mannes soule Wycked dedes of synne to growe/  
but Whan the herte of man Wexeth tender by meke-  
nes and moysture of cōtrycyō he than taketh aWaye  
all the synes bothe rote and rynde and planteth and  
setteth in his gardyn herbes and fruytes of good ver-  
tues/ and Watreth them With the dewe of his bles-  
syd goodnes/ Wherby the soule of man shall come to  
everlastynge Joye and reste. Nowe than sythen our  
lorde god is so good so pyteous and soo mercyfull to  
synners that Wylfully offēdeth hym by cōmyttinge  
of horryble synnes/ moche more he is mercyfull and  
hath pyte and compassyon of a soule / that thzonghe  
trouble and temptacyōs falleth to synne/ for almygh-  
ty god suffreth oftentymes the soule of man for to be  
tempted and vexed in Withstandynge temptacyōs  
Wherof it deserueth the more merxte. And therfore  
be ye not doubrefull nor heuy for it shal neuer turne  
you to perell ne daunger but to grete proufyte. For  
therby ye shall Wyne the crowne of glozve and the  
palme of vyctozve Whiche shall be gyuen to you for  
Withstandynge of suche temptacyōs / & to the fede  
it shall tourne to shame and confusyon / and though  
it semeth to you sōtyme that ye fele disorde byt we-  
ne god and you be not therfore recreaunt ne discon-  
forted. For almyghty god sayth by prophete I saye  
Al ytell Whyle I haue forsaken & hydde my face frō  
the: but I shall call the to me a gayne by my many-  
folde mercyes whiche euer shal endure.

### **C**The fyfte chapytre.



**A**nd therfore grutche not agaynst the Wyll of  
god ne merueyle not of these tēptacyons / for  
the more that a man or a woman be tempted in this  
maner or in any other agaynste theyr Wyll and they  
Withstande it that is to saye not Wyllingly consen-  
tyng therto but mekely suffreth the same: the more  
they shall encrease in vertues to the profyte of theyr  
soules in the syght of god though it be hydde frome  
them / for perauēture whan ye be sharppely tempted  
ye thynke ye be to dull and neglygent in ghoostly ex-  
ercyse throughe Wyckednes of your spyryte that is  
soze trauayled and bexed / wherby ye thynke that ye  
haue a Wyll consented to suche temptacyons as ye be  
tempted With / but it is not so / for ye shall vnderstāde  
that euery man and womā hath two Wylls a good  
Wyll and an euyl / the euyl Wyll cometh of sensuas-  
lyte the whiche is euer inclynynge downewarde to  
synne / and the good Wyll cometh of grace whiche al-  
waye styrreth the soule bpwarde to all goodnes / and  
therfore whan reason cometh to you ye haue alwaye  
a good Wyll to do well / & as mycontent With al euyl  
thoughtes & sterynges that ye fele and putteth your  
Wyll onely to the Wyll of god / though ye throughe sus-  
che Wycked thoughtes & sterynges by vyolence and  
sharpnes be enclyned to sensuallite yet ye do it not ne  
consent therto but it is the sensuallite that dothe it in  
you / and your good Wyll abydeth in you styll vnbroz-  
ken though the cloudes of euyl thoughtes stoppeth  
your syght foom the felynge of your good Wyll as ye  
may se by exemple of the mone / for y mone shyneth  
alwaye in her dewe place as well whan we se her

as Whan we se her not. But oftentimes the cloudes  
shadoweth and putteth from vs þe syght therof / and  
so in lyke wyse it fareth by your good wyl Whiche  
standeth alwaye unbroken in you by the grace of al-  
myghty god though ye fele it not through trauay-  
lous thoughtes whiche taketh away þe syght of your  
knowlge. Therfore ye good chyldren that sharpely  
be vexed w<sup>th</sup> suche temptacyons & tribulacions com-  
forte yourselve in your benygne & mercyfull fader þe  
sayeth to you by his pphete i holy wyte / my chyldre  
thought ye go in þe fyre drede ye not / for þe flame ther-  
of shall not trouble you. As who sayth ye þe be crysten  
people wyllingly to do well though ye goo in to the  
fyre of trybulacyons & temptacyons drede ye not for  
it shall tourne you to no peryll / but through my good-  
nes & the merytes of my passyon it shall tourne you  
to grete proufyte & cōforte of your soule / the maner of  
all these tēptacyōs & þe remedies of þe sante sheweth  
our sauour Ihesu cryst to his apostle saynt Peter  
as it apereth i þe gospel where he sayth thus / Peter  
sathanas asketh & despyeth to syfte the as men syfte  
whete / wherby it apereth well that þe fende hath no  
myght ne power to attēpte þe seruaūtes of almyghty  
god but by his suffraūce / & þe was euidently knowē  
by þe temptacyons of Job whom þe fende besyfted &  
tēpted for þe more þe whete is syfted & cast from syde  
to syde the more clene it is. Ryght so more þe a man oz  
a woman be tempted with the fende ayenste theyr  
wyl / the more clene they be afore god / wherfore it  
apareth playnly þe almyghty god suffreth not his ser-  
uaūtes to be tēpted but for theyr grete wele & proufyte



yf they purpose themselfe myghtely to wstande the  
fendes temptacyon / Whiche no man maye wstande  
Without the helpe of god. Therfore of his helpe he  
maketh vs sure lyke as he sayd to Pet / these wordes  
I haue prayed for the that thy fayth fayle y not / and  
therfore that man whiche pacyently is redy to suffre  
all troubles and dyleases for the loue of his maker al  
myghty Ihesu not takynge hede of all y fendes mo-  
cyons and temptacyons: y man through the myght  
and grace of chryst bereth doWne and ouercometh y  
fende / Wherby he may be called a vaynequyther or  
ouercomer. And to suche men may be sayd thus / thou  
y arte thus turned to almyghty god by the vertue  
of pacyence / but yf thou helpe to counseyle & conferme  
thy brethren. And teche them to suffre as y grace of  
god hath taught the / or els thou arte vnkynde. For  
Salamon sayth that one brother well counseyled &  
confermed by an other is a myghty Cyte ayenst the  
fende / and therfore they that be sharpely trauayled  
and tempted whan they haue had the good counseyle  
of theyr brother: they ought to take conforzte to them  
sayeng With David whiche sayth. O my soule why  
arte thou so vnstedfast thus to assaile & trouble me  
trust onely to almyghty god y is full of benygnyte  
and mercy Whome I onely confesse and knowlege to  
serue be I neuer so sore trauayled ne troubled. And  
to suche men thus vexed with thoughtes mo-  
cyons & sterynge is behouefull to take the counseyle & tes-  
chynge of the wyse and dyscrete persones fleyng vti-  
lerly theyr owne wyld fantasyes whiche often ty-  
mes greatly troubleth them. And in eschewynge of

suche temptacions & troubles they must gyue them  
selfe to good and vertuous occupacyōs / as to redyge  
and sayenge the seruyce of almyghty god / & doynge  
other vertuous dedes / and euer amonge praye to  
almyghty god they may haue strengthe in theyr sou  
les to resyste suche mocions and temptacions . And  
though they fynde in themselves no maner of swetes  
nes ne sauour in goddes seruyce: yet they ought not  
to be heuy therfore yf theyr Wyll and mynde be to ful  
fyll yf same. For as holy Wryte sayth euery good wyll  
is accepted for the dede. Saynt Barnarde sayth that  
somtyme god withdraueth deuocyon frome prayer  
to make the prayer more medetull / for he wyll be ser  
ued somtyme in bytternes and somtyme i swetenes  
Whiche bothe two we muste mekely receyue . And  
therfore arystotle sayth that with yf more dyfficulte  
& trauayle vertuous ben gotten: the more they proue  
fyte and encrease in the soule. It was no maystry for  
saynt Peter whan he sawe almyghty god on yf hyll  
of blyss to saye / lorde it is good for vs to dwell here.  
But afterwarde whan he sawe hym ymonges his  
enemyes cruelly tomented a womans worde fered  
and putte hym in suche drede that he forsoke and des  
nyed his mayster. But whan through the myght of  
the holy ghoost he was reconsoyled and consermed a  
gayne: than was there no tozmet in yf erthe yf kynge  
or pryuce put vnto hym coude fere hym . Ryght so yf  
a man be i persyte rest and quyetnes of herte / it is no  
maystry for hym to serue god . But it is a maystry to  
hym that is in trauayle and out of quyetnes of herte  
to serue hym / therfore yf creature that is tempted or



bered in the seruyce of almyghty god and is in wyll  
to withstande the sayde temptacyons tyll he after be  
strengthened and confor ted by the holy ghooft y fende  
shall neuer haue power to fere ne put hym in drede/  
for though it be longe or he fele confor te yet lette not  
hym drede/for our mercyful sauour knoweth what  
tyme confor te is moost nedefull to hym whan he say  
leth not to gyue it hym. For somtyme the felynge of  
swetnes is withdrauen frome man ozels he shulde  
were proude and presumptuous or neglyget and re  
cheles in vertuous luyng/and therfore it is with  
drauen for the best to y helth of his soule / wherfore  
hardnes and sharpenes sent to a creature is ful prou  
fytuble to y soule: as saynt Austyn sayth in techynge  
vs of the maner of almyghty god that whan a man  
is feble and newly tourned to hym he gyueth hym  
pease and swetenes to the entet to stablysshe hym in  
his lawe and loue. But whan he is stablysshed and  
sably grounded in his loue: than suffreth he hym to  
be bered and trauayled for two reasons / one is too  
proue hym and to crowne hym the hyer in the blysse  
of heuen. An other is to pouрге hym of his synnes  
in this worlde that in no wyse he be frome hym in y  
euerlastyng worlde.

### **C**The syxte'chapytre.

**A**nd for asmoche as many men can not nor  
wyl not in tyme of temptacyō se or perceyue  
it but haue a dredefulnes and a sorynes in themselfe  
by sterynge of theyr cōpleccyon / therfore to all suche

*2<sup>o</sup> of Ignorance*

men thre thynges be nedefull & necessary. The fyrste  
is that they be not moche alone. The seconde is that  
they thynke ne study to depely in ony thyng / but  
fully orde them by some dyscrete person as afore I  
sayd / and though it come in theyr mynde that they  
shulde be in Jeopardy or peryl vtterly to be lost: they  
shulde take no hede of suche styrynge or thoughtes  
for it neuer may turne them to daunger of theyr soules.  
Almyghty god sayth in the gospels / yf the entent  
of a mannes purpose be good the dede is good. The  
thyrde remedy is this / that for asmoche as the fende  
laboureth to make a man dredefull and soyr / a man  
agayne ought to the honoure of god and confusyon of  
y fende to strength hymselfe and be mery though it  
be ayenst his herte / and drede nothyng the fendes  
malyce. For the lesse gladnes y he feleth in hymselfe  
the moze meryte he shall haue whan he so enforceth  
hymselfe to be mery to the honoure of god / & in spyte  
of his ghostly enemy the deuyll. For as holy wyte  
saythe y holy apostles wente awayne mery & gladde  
whan the Iues enemyes of god had shamfully beaten  
them. Also a man ought to be gladde for thre causes  
whan the fende tempteth and tormenteth hym.  
The fyrst is that he is troubled by the enemy of god.  
The seconde is by suche temptacyons and tormētes  
y fende sheweth playnly that he is his enemy and  
cuery man ought to be gladde that goddes enemy is  
his enemy. And the thyrde is that by suche tormētes  
a man is not onely releysed of the peynes i purgatory  
but also it maketh hym to wyne everlastyge  
blyss. Our lord Jesu saythe in the gospels / blyssed



be they þ̄ suffreth persecucion for ryght wysenes for  
they shall haue the kyngdome of heuen.

### ¶ The seuenth chapytre.

**A**lso it to vnderstande that oure oldē enemy  
þ̄ fende is so ofte tymes aboute to begyle mā  
nes soule in dyuers and many maners / somtyme he  
stryeth mā vnder coloure of goodnes to deceyue hym  
Whan he is well dysposed and specpally in thze thyn  
ges whiche I wyll speke of. One is that though he a  
creature be it man or woman be neuer so well ne soo  
ofte shryuen / yet the fende maketh them byleue they  
are not well shryuen / and that he doth to bypnye the  
soule in heuynes / and so annoyeth & troubleth þ̄ pooze  
soule that he maketh hym to forgete what he wolde  
saye / & therby maketh h̄ out of rest tyl he be newly  
shryuen agayne. But this dothe he not for þ̄ he wol  
de that ony were often and well shryuen: but fully to  
lette and trouble hym / and to make hym to byleue þ̄  
he were blydded by synne and out of grace / wherfore  
he myght not make hymselfe clene. The secōde wy  
le and coloure that the fende maketh to withdraue  
goodnes is that whan a man or woman by deuoute  
strynges of thoughtes haue felynges of contempla  
cyon and medytacyon as parauenture some solytary  
persones hath: and he maketh them to th̄yke that to  
holde & kepe that medytacyōs is to theyr moost pros  
fyte to þ̄ entent they shulde leue theyr dyuine scruyce  
that they be bounde to / and bypnyeth them in suche  
a combzaunce that they wote not whiche waye is  
Reme. of temp. C. i.

best to them to take / and all this he doth vtterly to de  
ceyue them and cause theym to be vnquyet to do any  
of theym bothe . The thyrde crafte or Wyle that he  
tempteth With / is Whan a man or a woman gyueth  
them to honest dyspozte to strength themselfe ayenst  
his false Wyles to the conforzte of theyr owne soules /  
than Wyll the fende cause theym to haue a cōscyence  
therof / and putteth in theyr myndes that all suche  
dyspozte is but synne and vanyte . And many tymes  
bryngeth into theyr myndes agayne the synnes that  
they befoze had done and were confessed of . And all  
that dothe he to brynge them into heuynes and dys-  
cōforzte to the entent he myght brynge theym to dys-  
payre . Neuertheles there be good remedies in these  
temptacyōs / for as vnto the last where the fende put-  
teth them in a fere / Whā they dyspose them to honest  
dyspozte . And also Whan they be neuer so cleue shy-  
uen alwaye putteth them in a doubte that they haue  
not shyuen theym well / or els that there is yet some  
synne in them that they perceyue not : but for al these  
fantasyes they ought to take no fere nor thought :  
but verayly thynke that it is by suggestyon of theyr  
ghoostly enemy that wolde lette them from rest and  
peas of theyr soules / and though it be somtyme that  
by the meane of such fantasyes and troubles they for-  
gete some thynge of theyr charge whiche they ought  
for to haue sayd / let hym than be confessed yf he may  
and yf he may not cōuenyently and lyghtly haue his  
confessour : than lette hym haue a full Wyll and pur-  
pose to be confessed as soone as he can possyble . And  
in the meane tyme crye god mercy / and With a con-



tryte herte aske forgyuenes for his synnes / and than  
trust fully it is forgyuen hym / for a mā is not so redy  
to aske forgyuenes & mercy : but our merciful lord  
of his great goodnes is moche more redy to forgyue  
therm . And as to the seconde temptacyon wherby  
the fenue woloe lette a man from his dyuine scrupce  
that he is bounde vnto viterly temptyng hym to leue  
it / than ought he to be the more dyligent deuoutly &  
reuerently with good aduysment to say it / & yf it be  
so he say a lone his scrupce he may whā good thought  
es come or that it wyll please god with swetnes or  
some hye bysytacyō of the holy ghoost to bysyt and  
couche hym / thā shall it be but well done for to stynte  
of his scrupce / & attēde to that medytacyō for a tyme  
and after to saye forth / so that his scrupce that he is  
bounde vnto be not lette vnsayde or vndone / and in  
thus doynge it shalbe but lytell lettynge to his ser-  
uice / and he shall fynde great cōforte and ease therein  
For though it lette hym for the tyme : it shall well for-  
ther hym to the quyknes of his soule another tyme.  
The thyrde temptacyon is this. Whan a man in due  
tyme gyueth hymselfe to honest company & dysporte  
for the strength and conforte of his soule / and the fen-  
de putteth in his mynde his synnes be fordone . And  
that he synneth in vayne spendynge the tyme : for all  
suche temptacyōs gyue ye no charge for it is þe ghost-  
ly enemy that so tempteth and troubleth you. For ne-  
uertheles ye may be sure that al thynge whiche is tru-  
ly grounde in god pleaseth his goodnes & nothyng  
offendeth hym. Wherfore al goddes seruantes must  
growde them fastely in god / and do by the counseyle of

Rem. of temp. C.ii.

holy chyrche/and yf they soo doo they shall neuer be  
deceyued/and therfore a mā that hath ben soze trou-  
bled wel done it is to take hym to dysporte in despyte  
of the fende/and put awaye all other fantasyes/and  
at tyme cōuenient to aske god mercy of his offences  
and to praye vnto hym for grace.

### **C**The eyght chapytre.

**A**lso the fende is full besy to moue men & wo-  
men to tender cōscience/and to bynge them  
in suche errours and maketh them wene somtyme  
whan they do euill they do no synne. And somtyme  
that is well done they thynke it synne and maketh a  
venyal synne as greuous as a deedly. And somtyme  
also the fende encombreth them so greatly that what  
soeuer they do or leue vndone they be so soze bytten in  
conscience that they can no whyle togyder haue any  
rest in themselves. And all this the cruell enemy dothe  
by the meane of puttyng theym in a false drede and  
blynde conscience that he byngeth them to/but the  
remedy of these and all other temptacyons is to be go-  
uerned by theyr cōfessor or some other dyscrete pers-  
one/and fully put the to theyr rule as afore is sayde  
and nothyng folowe theyr owne blynde conscience  
For yf they folowe theyr owne conscience it were a  
great pryde/in that he wolde holde his owne wytte  
better than the true counseyle of holy chyrche. For a  
mā that so wyll do muste nedes fall in great errours  
and into the fendes handes. And yf suche an erreure  
of cōsciēce made to you by your ghostly enemy make



you thynke that other men fele not that ye fele. And  
for that cause they can not gyue you god counseyle or  
remedye. And therfore ye nedes must folowe youre  
owne fantasyes: yet for al this charge not your herte  
therwith/ but put awayne al suche errours of conscience  
as fast as they come to mynde/ and let them not tary  
ne synke in your soule. And yf ony persone wyll saye  
that they may not ne can not put theym awayne they  
saye not truly/ for who so is in very wyll to do alway  
ony suche false suggestyō before god it is put awayne  
though they haue in them neuer so false demynges/  
and therfore haue ye neuer so many of them ayenst y  
wyll of his conscience: he nedeth not to drede them.  
For out of doubte almyghty god wyll comforte hym  
or he dye/ and the lenger tyme that he suffreth suche  
beracyon and trouble the more is he thankeful in the  
syght of god.

### ¶ Thenynthe chapytre.

**A**lso though the fend put in you ony thought  
of despayre or make you to thynke that in the  
houre of dethe ye shal haue suche euyl thoughtes &  
greuous sterynges/ and that ye than shal be but lost.  
yet for all that byleue hym no thyng/ but answere  
that ye haue fully put your truste in god/ & therfore  
for all this tēptacyōs by the grete power of almygh  
ty god and merytes of his passyō thynke verayly it  
shall be to you no peryl of soule/ but tourne to the sha  
Rem. of temp. C. iij.

the and confusyon of youre ghosly enemy / & yf any  
creature man or woman speke to you sharpe or dys-  
comfortable wordes take it mekely and paciently &  
thynke that perauenture it is done by the temptacyon  
of the fendes to trouble and lette you / or that it is cha-  
stysynge of god for some worde or dede that ye haue  
done contrary to his wyll / for oure lord god dothe  
lyke a kynde mother / for a lounge mother y is wyse  
and well taught herself she woldethat her chyldren  
were vertuously and well noxtured / and yf she maye  
knowe any of theym with a defeaute she wyll gyue  
theym a knocke on the heed / & yf the defeaute be more  
she wyll gyue hym a buffet on the cheke / and yf he  
do a great faute she wyll sharply lasse hym with  
a rodde / and thus dothe god that is our lounge fa-  
ther frome whome all vertue & goodnes cometh. He  
wyll that his specyall chosen chyldren be vertuously  
and well taught in theyr soules / and yf they do a de-  
faute he wyll knocke them on theyr heades with some  
wordes of dyscomforte and dyspleasure / and yf they  
doo a great faute he wyll gyue theym a buffet with  
great sharpenes in sondry maners after the dyuerse  
condycyon of the defautes / and yf they doo a moche  
greter trespass than he chastyseth them moche more  
sharply. And all this oure blessed lord doth for y spe-  
cyall loue he hath vnto vs / for as he sayth hymselfe /  
them that he loueth / them he chastyseth. Now truly  
and we take good hede of these wordes we wolde  
be gladder of his chastysynge than of al this worldes  
cherysshynge / and yf we so dyde / all displease and trou-  
ble shulde tourne vs to conforste and Joye / but it is



fall harde thus to do in the tyme of sharpe heuynes  
Whan a soule standeth naked frome all ghoostly and  
bodely conforte to take and fynde Joye in dysease / all  
be it they that be in suche inwarde dures they muste  
seke in all wayes how they may conforte themselves  
in god / and thynke and trust fully that god sende ne-  
uer suche chastynges but that he wolde in longe tyme  
me or in shorte sende conforte wherby they shulde be  
brought out of these heuynes . for the prophet sayth  
many be the trybulacions of ryghtwylle me / and all  
suche god shall deliuer / and though ye fele sorowes  
strynges of despayre of suche unkyndly euill thoughtes  
conforte you euer in the goodnes of god / and in y  
paynfull passyon that his manhode suffered for  
you / for the fendes tempteeth many of the seruauntes  
of god to desperacyō and drede of saluacyon / as well  
worldely men as other ghoostly lyuers / puttyng in  
worldely merues myndes the greuousnesse of theyr  
synnes / and to the ghoostly lyuers he putteth drede &  
strayte conscience in many more sondry wyse than  
I can tell / and full graciously god hath confortyd  
theym and brought theym out of theyr errors / and  
now I am styred and moued for to tell you of one of  
them which was a squyer that hyght John holmes  
a narracyon . This squyer that I haue named had  
ben a great synfull man / and so at the laste throughe  
the beholdyng of his great synnes . And by the temp-  
tacion of the fendes he fel into despayre so depely and  
greuously that he had nyghe loste his mynde . And  
thus he was troubled forty dayes y he myght ney-  
ther slepe ne ete but wasted awaye and was in the

poynthe to destroye hymselfe / but that blessed gracy-  
ous lord that is so full of mercy and pyte wolde not  
haue hym losse. And vpon a daye as he walked in a  
wood alone an angell came to hym in þe fourme of a  
man and saluted the squyer full goodly / and talked  
with hym in full curteys maner / sayenge vnto hym  
man thou seemest to haue gret heuynes and sorowe /  
tell me I praye the þe cause of thy dysleafe. Nay sayd  
the squyer it is not to be told to the. yea hardely sayd  
the angell / thou wotest not how well I maye helpe  
and remoue thy dysleafe. For a man beyng in dyscōs  
forte shulde alwaye discouer his heuynes to some  
creature that myght ease hy / for through good coun-  
seyle he myght recouer conforste and hele / or in some  
wyse haue remedy. The squyer answered the angel  
agayne & sayd that he wylte well he neyther coude  
ne myght helpe hym. And therfore he wolde not tell  
it to hym. This sayde squyer wenyng alwaye that  
this angell had been an erthly man / and dredde that  
yf he hadde tolde it vnto hym he shulde haue sayde  
some worde that shuld vtterly haue greued hym mo-  
re. And whan the angell sawe he wolde by no waye  
tell it vnto hym / he sayd vnto þe squyer in this wyse.  
Now lythe thou wylte not tell me thy greue I shall  
tell it the. Thou arte sayde the angell in despeyre of  
thy saluacyon but trust me feythfully thou shalt be  
saued / for the mercy of god is so great that it passeth  
all his werkes / and surmounteth all synnes. It is so  
the sayd þe squyer I wote well þe god is merciful but  
he is also ryghtfull & his ryghtwysnes must nedes  
punyshe the synne. And therfore I drede his ryghtfull



Judgmentes. The angell spake vnto hym agayne  
and tolde hym many great examples how gracious  
and mercifull our lord god is to synners. But the  
squier of whome we spake was so depely fallen in  
despayre y<sup>e</sup> he coude take no conforste of any thyng  
that he coude saye. Than the angell spake agayne to  
hym in this maner. I sayd he that thou art hard of  
byleue / but wylte thou haue an open shewyng that  
thou shalt be saued. Thā sayd he to y<sup>e</sup> squyer I haue  
here thre dyce that I wyl throwe / and thou shalt  
throwe them also / & who that bathe most of the dyce  
sykerly shal be saued. I sayd the squyer how myght  
I in this throwyng of the dyce be certayne of my sal  
uacyon / & helde it but a flape / that not wistādnyng  
the angell throwe the dyce and he had on euery of y<sup>e</sup>  
dyce bywarde the nombre of syxe. And he than bad  
the squyer throwe the dyce. I than sayde the squyer  
certaynly that dare I not do / for I wote wel though  
I caste / more thā y<sup>e</sup> haste caste shulde I not caste ne  
haue / and yf I had lesse than shulde I fall in ferther  
dysconforste / but so specyally the angell desyred and  
spake that at the last the squyer throwe the dyce / and  
in throwyng by the gracious myght and power of  
god euery dyce deuyded in two / & on euery dyce was  
the nombre of syxe / and so he had the double that the  
angell had / and as he was merueyllyng ther vpon  
the angell banysshed out of his syght / wherfore he  
thought verily that it was an angell sent from god  
to brynge hym out of his sorowe / and than he toke  
moche conforste and Joye in the great mercy & good  
nes of god in suche maner that all his dyedes and sor

rowes were cleue departed / and he became a vertuous man and the very seruaunt of god / and lyued blessedly . And whan he wolde departe fro this worlde he deuysed there shulde be a stone layde vpon hym / With these wordes wyten aboute it that foloweth. Here lyeth John Holmes y of the mercy of god may saye alarges. I knowe a worthypfull persone that was i the same abbaye here in englāde where as he lyeth that redde the same wordes afore sayde wyte on his tombe. Now than sythen our mercyfull lorde god sende vs his gracious conforte to this man that was a worldly synful man & receyued hym to grace and broughte hym out of despayre . There shulde no man be dysconforted nor despayre of any temptacions / for hardly god wyll conforte hym whan he seeth his tyme / and thoughe he sende not a man conforte shortly it shalbe to his moze mede / & therfore thynke alwaye whan ye thynke of any temptacions bodely or ghostly that ye stande in the blessinges of all holy chyrche / for holy wyte sayth blessed be they that suffre temptacions . For whan they be well proued they shall haue the crowne of lyfe y whiche almyghty god hath promysed to them that loue hym.

### **C**The tenth chapytre.

**O** ye chyldren of holy chyrche that haue forsake the worlde for the helth of your soules & pryncypally to please god : conforte you in hym whome



ye haue chosen to loue and serue / for he wyll be to you  
full fre and large as ye may se by exemple of Peter  
in the gospel wher as he asked our lord Iesu chryst  
what rewarde he shulde haue that had forsaken all  
thyng to folowe hym. And our lord answered hym  
and sayde that he shulde Judge with hy the twelue  
trybes of kynredes of Israell at y daye of dome / and  
fertherfore our lord sayde also vnto hym y not one-  
ly one or two or some / but he sayde all those y forsake  
for his loue kynne / frendes / possessyons / or any erthly  
goodes: they shal haue in this lyfe and hūdzeth folde  
more / and after blyss without ende. Therfore sy-  
ster cast awaye all suche false dzedes that wolde trou-  
ble and lette you from loue and hope of our merciful  
lord god / for nothyng pleasech somoche the fende  
as to se the soules withdraue from the loue of god.  
And therfore he besyech hymselfe full soze daye and  
nyght to lette and trouble loue and peas in mannes  
soule / and on the other syde no thyng confoundeth  
nor dysconforteth hym somoche as whan he seeth a  
man sette all his desyre to haue the loue of god. Alas  
though ye fele not that feruēt loue of god / shall ye by  
your Imagynacyō fall in dysconforte and heuynes  
of herte / & thynke your selfe lost: Nay / nay / put awaye  
all suche dysconfortable heuynes & thynke well it cometh  
of your enemy y fende / & euer haue a good wyl  
to loue and please god / and pryncle well these wordes  
in your herte that a good wyl is accepte as for a dede  
in the syght of god / and conforte you alwaye in the  
name of Iesu / for Iesu is asmoche to save as a sauy-  
oure / and therfore thynke wel euer ther vpon / & bere

It in your mynde With his passion/and also his other  
great vertues/for nothyng shall so soone put away  
all dedefull temptacions & fantasies as the remem  
braunce of this name Iesu / his bytter passion and  
glozyous vertues. These thre be helde and spere/ar  
mure/ & strengthe to dyue downe the fendes power  
be he neuer so sperly set to tempte man or woman/ &  
specyally to thynke on his great vertues how god y  
father in hyselste hath all dyuine nature & in Whom  
is all myght and power and to Whome is al thyng  
possyble and no thyng impossyble to hym. And god  
the sone is all wysdome that all thyng maye make  
and gouerne/and god the holy ghoost is all loue and  
bouite that in a mynute of tyme all synnes maye for  
gyue. I saye not to you thre goddes but thre persōes  
and one god/ in Whom is all blyss and glozy/ he is so  
fayze and byght shynnyng that all the angels mer  
uaile of his beaute/ his glozyous blessedful beaute &  
presence fedeth and fulfilleth all the courte of heuen  
With suche myzth and melody that is euerlastyng.  
In hym is all benygnyte keepyng vs from venge  
aunce and in hym is all grace and gentylnes/ curtesy/  
fredome/and largenes/pyte/mercy / & forgyuenes/  
ioye/ sweetenes/and endeles helth/our socour he is in  
all trybulacions Whan we call vpon hym/ our com  
forte/our strength/our helpe/and our soules helthe.  
I wys syster this is our spouse/ Whome ye desyre to  
loue and please/ the greatnes of his vertues / ne the  
multytude of his ioyes whiche spredeth to all them  
that be in the courte of heuen: noo herte can thynke  
noo tonge tell / for the blessednes of his presence can



can neyther be sayd nor Wryten. Joye ye therfore in  
our lord Jhesu chryst / for he hath bought you ful de  
re to bynge you to that blyss / and therfore saye to  
hym. O holy god in Whome is al goodnes Whose py  
te and mercy made the to descende from the hyghe tro  
ne do wne into this wretched world the balay of wo  
and wepyng / and here to take oure nature / and in  
that nature thou suffrest peyne and passyon with  
cruell sharpe dethe to bynge oure soules to thy kyng  
dome. Therfore mercyfull lord forgyue me all my  
synnes þ I haue done / thought / and sayd. Glorious  
trinite sende me clennes of herte / purete of soule / re  
store me with thy holy vertues / strenght me with thy  
myght / that I alwaye may withstande þ fende and  
all euyl temptacions. O good lord cōforte me with  
thy holy ghoost & fulfyll me with perfyte grace and  
charyte : þ I may from hens forthelue vertuously.  
And loue the with all my herte / with all my myght  
and with all my soule / so that I neuer offende þ but  
euer to folowe thy pleasures i' wyll / worde / thought  
and dede / now graunte me this good lord that arte  
infpnyte / Whiche eternally shall endure. And now  
good syster yf ye do thus I hope it shall do you great  
ease. And thoughe ye fynde no maner of conforte / nor  
swetnes / nor deuocyon whan ye wolde / be not there  
fore dyscōforted / but suffre it mekely / for ryght mas  
ny there be that stryue with theselve as though they  
wolde haue swete deuocyon by maystry. And I saye  
you for truthe so wyll it not be had / but by mekenes  
moche sooner it may be gotten. And that is as thus  
that a man holde and thynke hymselfe vnworthy to  
Rem. of temp.

D. i.

haue any sweteness or comforte & offre hymselfe lowly  
to the wyll of god and put his wyll fully to the wyll  
and mercy of that blessed lord / for a man shulde not  
desyre to haue þe sweteness & deuocyon for his owne  
comforte and plesaunce: but purely and onely enten  
dyng to please god and to folowe his wyll / and whā  
it suffyleth vnto vs whether we haue it or not / some  
also weneþ þe and they haue not suche swetes and  
deuocyon þe they be out of grace / but certaynly some  
there be that in themselves feleth no swetes nor de  
uocyon that be in more grace than the other that feleth  
it / for they haue many confortes / and better it were  
mekenes without felynge than felynge without me  
kenes. Therfore syster suffre mekely and pacyently  
what euer falleth vnto you / & euer haue a good wyll  
to do that may be most pleasynge to god / and whan  
any dysconforte cometh by temptacyon or ymagyna  
cyon of your enemy haue the wordes in your mynde  
that ofte is sayd in this wyrtynge before whiche is  
that a good wyll shalbe accepted for a dede / for and  
ye desyre to be vertuous and to loue and please god it  
is accepted as for þe dede before our lord god / yf you  
so folowe it with your myght & power / as whā reas  
son cometh to you with a desyrefull wyll to lyue and  
doo well / and yf ye ony tyme fele comforte & swetes  
& after fele these temptacyons as ye dyde before / yet  
be ye not dysconforted therfore ne thynke ther vpon.  
Say not alas it is comē agayne it wyll neuer a waye  
from me. And by the meane of your owne ymagyna  
cyon fall agayne in dysconforte / doo not soo / but com  
forte you i god / & be gladd that the fende hath enuy



unto you / for Whyle the lyfe is in the body he Wyll al  
Waye trouble and tary the seruañtes of god / he is so  
fully set aȝenst them With all malyce to dyscale and  
dysconforte theym in all the dyuers maners that he  
can or may. Saynt Augustyne sayth þ̄ in many ma-  
ner Wayes temptacyōs be hadde by the Whiche the  
serpente adder enemy to all mankynde tormenteth  
mannes soule. And saynt gregory saythe that there  
is no thyng in the Worlde Whiche we ought to be  
soo syker of god as Whan we gaue these tormentes  
and troubles. And yf a man saye that bodyly tormen-  
tes be medetull and not ghostly tormentes he saythe  
not ryght / for doubtes þ̄ ghostly tormentes be more  
greuous and peynesfull that come aȝenst mannes  
Wyll than the bodyly tormentes / and somoche more  
be they medefull / & therfore many  
to god that sayth With fr̄  
my the fende in this  
god may gyue

*to the*  
*to the*

late and in sorowe the lord of comforte  
our lord and god Wyll conforthe them Without  
in the blysse of heuen / the Whiche  
myght and meryte of his peynfull  
cious blode hath put downe þ̄ power of  
hath graūted to chryste soules þ̄ byctory ouer  
to the Worshyp of all the holy fathes  
holy ghes  
Amen

There endeth þe remedy aȝenst þe troubles of temp-  
tacyons.

There begynneth a deuoute medytacyō in sayenge  
deuoutly þe psalter of our lady w̄ dyuers ensamples.



After John of the  
oute ... his moȝyall telleth / Whi  
che also I foude in þe boke of frere  
Thomas of the temple. In the ty-  
me that moost blessed Domynick  
the noble father and leder moost fa-  
mouse of the ordre of prechers / pre-  
ched throughout the worlde in ma-  
egypt and exhorted incessantly the prople to  
aude and prayse of þe blessed marye byrgyn vn-  
to her an- It fortun-  
ed





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